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gorical as a superficial and undeveloped form of the hypothetical judgment, and thus retain, in the new logic, many confusing elements of the old logic which they wish to supersede. If the term, "elementary judgment," with its categorical and hypothetical forms, is relegated to traditional logic, the more modern attempts at constructing a tenable theory of the function of logical thinking can proceed on their path free from the above confusion.

Our general conclusion, then, is that the place of elementary judgment is strictly to be confined to the body of thought known as traditional logic, and that, for modern logic, the critical or reflective judgment should be regarded as the unit of thought. This plea is based upon theoretical and practical considerations. From the standpoint of theory, traditional and modern logic rest upon distinctly different presuppositions, and should be kept distinct in the interests of consistency and intellectual clarity. More particularly, modern logic seems to have no legitimate place for the elementary judgment. From the standpoint of practise, many confusions arise from the attempt to retain the elementary judgment in a modern theory, especially in connection with the treatment of negation and of hypothetical reasoning. In the interests then, both of theory and of practise, the elementary and reflective judgments should be regarded as belonging to traditional and modern logic, respectively.

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REVIEWS AND ABSTRACTS OF LITERATURE

Prophets, Poets, and Philosophers of the Ancient World. HENRY OSBORN TAYLOR. New York: The Macmillan Company. 1919. Pp. viii + 294.

Under this rather unfortunate title Mr. Taylor has republished the little volume we knew as *Deliverance*, but in compensation he has revised his preface, worthy to rank with *The Free Man's Worship* in its perfect Platonic blending of philosophic truth and beauty. Mr. Taylor here gives us another of his sympathetic interpretations of those Great Ones of the past whose spirit he has made his own; but he does more than this: he lays bare his own philosophic convictions, and his philosophy is indeed refreshing to those who do not feel that the problem of knowledge or the problem of logic holds all of life's mystery. For he is a humanist who believes that the soul of man is by far the most wonderful thing in the universe, since it is the gateway to that ideal realm where alone

true freedom resides. Mr. Taylor's philosophic creed might well be pondered by those who feel that the sweeping away of the past is the necessary prelude to progress. "They who may have died ages ago are nearer to us than the alien masses among whom we move. They are the spiritual fathers of us all, and we make ourselves consciously their sons by coming to know them in their achieved or striven-for adjustment of themselves with the eternal, and in their attunement of their desires to human limitations. . . . Although that which those Ancients reached, or even that which they tried for, may not be for us, still the contemplation of their efforts is as the effect of noble sculpture and poetry, bringing something like the final calm, the emotional purge, of tragedy."

Mr. Taylor reminds those of us who have just found out what an admirable baking-oven philosophy can be, that, after all, it is something more than that; it is the process of adjustment between the human soul and the strange and mysterious world in which it finds itself. The quest of life, as Margaret Fuller discovered, is how to accept the universe; for it is in the measure that men are able to achieve harmony within their souls that they find deliverance from the manifold evils that afflict the unphilosophic mind. It matters little whether the goal be called adaptation, adjustment, freedom, the peace of God which passeth understanding; millions have yearned for it, and the Great Ones of earth are those who have pointed out the way. Many are the paths, and Mr. Taylor has spent his life in revealing to us "the way in which our spiritual ancestors of all times and countries adapted themselves to the fears and hopes of their natures, thus reaching a freedom of action in which they accomplished their lives; or, it may be, they did but find peace; yet brought it forth with such depth of conviction that their peace became peace for thousands and for millions."

Mr. Taylor himself feels that not the attainment of the ideal, but its earnest and devoted pursuit, constitutes the true deliverance. We are, perhaps, too prone to identify "peace" and spiritual calm with a state of supine withdrawal from life's storms; yet there are some of us who know what it is to attain true repose of spirit in merging ourselves in the ardent pursuit of some great goal envisaged from afar. There are some who found in whole-hearted devotion to the cause of the Allies a peace so wondrous and strange that it sustained them in the bitterest hours of conflict; and there is no great cause which can not become the deliverer of those who make it their own. It is this peace that springs from the employment of all a man's faculties in an ideal purpose that, for Mr. Taylor, and, we are tempted to add, for all true humanists, is the goal of the philosophic quest. "The content which the common man finds in

his daily work or occupation is his practical adjustment. The strenuous man proceeds more vigorously, and the high-minded man more ideally, trying to accomplish what seems the best to do, or attain, or be. This endeavour constitutes his working satisfaction; herein lies his spiritual freedom—his freedom to fulfil his nature, his release from fear, his actual adjustment with life and the eternal ways. . . . Our need of the best, and aspiration to win it, is a living and impelling truth with us, as it was with them. This, whatever else was valid, presents itself to us as the truth running through all the adjustments, the attained freedoms of these ancient men. This primal verity lies first in the need of the endeavor for the end of happiness and peace. It lies next in the endeavor itself. Who can say but that each great man, even in this endeavor, may have builded better than he knew, may have won his good, reached his peace, and gained perhaps the final truth for man? For ourselves, we have found no single answer to life's problem other than life itself, its need-inspired, forward-driving struggle, wherein endeavor is attainment and the path is the goal."

And yet—this is not the end of the philosophic quest. "Not Truth, but the earnest search for Truth," said Lessing; yet what were the search without the hope,—nay, the faith, that somewhere, hidden deep, mayhap, and only to be discovered through some new and laborious effort, there resided Truth in all her glorious beauty? "And yet with those ancient seers, as with our weakly faltering selves, the tensest fibre of the endeavor which is attainment, is the accompanying vision of a more absolute attainment beyond sheer endeavor—the hope for some of them and some of us of a divine and eternal verity of attainment standing as the cliff upon which the waves of our endeavor beat."

Verily, Mr. Taylor is one of that noble band who live in the eternities—in the eternities revealed in the soul of man at its highest. He is one with those who have beheld the sun, and manfully he returns to us gazing upon the flitting shadows, with a message of hope and inspiration, of peace and spiritual freedom—a gospel of Deliverance.

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. Sept.–Oct., 1919. *L'un, le multiple, et leurs rapports* (pp. 169–190): CH. DUNAN. — "Continuity is nothing more than the manifestation of the law of unity-multiplicity